[redacted]

Must Remain in
Transcription Room

M 2116

Thursday, April 6, 1972

New Haven

MR. NYLAND: I hope you can hear me way back there in the corner. There are many people and I cannot blame ~~one~~ Warwick for that.

So it's a question what do you come for, what do you want to know really? I can go by assumptions thinking that you have heard a little bit about Gurdjieff and the ideas and philosophy, and that you have read, some of you I know, ~~maybe~~ even have listened to some tapes of other meetings, so you have an advantage perhaps because you can recognize my voice. I don't know practically any one of you, practically speaking. And at the same time when one talks, you have to establish a certain relationship, so it is really a kind of a task to talk about something that is of general interest and that can appeal to many people. Because if that doesn't happen then you come for nothing really and only to satisfy a little curiosity and afterwards you can say, "Oh, yes, I [redacted]ve

heard a little bit about Gurdjieff." But what good will it do to you even if you hear about it, even if it is new, even if you have heard other people speak about it as something that is of interest, and perhaps even important. Of course, I hope it is important for you, that even if you don't know much and there is only a little interest, that afterwards you say that it was worthwhile. And the question is how can I make it worthwhile? Really I cannot; the ideas are worthwhile. What is necessary for me is to try to tell you about the ideas in as strict and truthful a sense as I can make it. Because the ideas will stand on their own feet like Gurdjieff stood on his feet. And the purpose perhaps why Gurdjieff lived or why he even wrote a book, and I hope that several of you are more or less familiar with that It is called ALL AND EVERYTHING, and if you have read it and perhaps read it for the second time, that maybe you start to understand that really"all and everything"is in it.

But you know this question of the ideas of Gurdjieff do not stop at the point where you have put certain concepts in your brain. It has to go further than that, and only then will your curiosity change over into something else which is more useful and in general the idea that we talk about Gurdjieff and that kind of philosophy of objectivity must have a meaning for you and not stop at curiosity; it has to become to some extent an understanding for yourself and what you really wish for your life. So we must really start talking about that. You see it's quite all right if you would have questions, but what kind of questions would you have really after you've read or heard a little bit about it without having done anything special about what you have heard? And unless you find out a little bit more by, as it were, chewing it or eating it or maybe even

digesting it, you will not derive any particular benefit. If it stays in your brain or sometimes certain concepts are touched upon which might affect you in a different way, maybe in your feeling, your solar plexus, maybe sometimes touch certain sections of your heart, even then it is only a little bit of something within you that is recognizing something that exists which may be of value, but it is not as yet part of you.

Because as you know, we consider man consisting of three different parts of himself, his physical body and his feelings and his brain. And if ideas enter into any one of them because it can enter also in your physical body, it may mean for the physical body to become really lighter or spirited to some extent. Even then when it happens to be in only one little center, and you know we call them centers of a man, simply for simplicity's sake, to indicate a little bit what we are talking about and where different questions are answered or come from, or also where they are received and what takes place to a person when he listens and then puts to practice what is given as a recipe and a kind of prescription for the fulfillment of your life or perhaps even for the purpose of solving some problems which you might have. And for that, of course, it is very useful and it is extremely useful for those who are, still, let's call it, unprejudiced. It is very difficult for the person who has already gone through life for some time and has formed his own opinions. And we call that then, that person may have reached maturity of a certain kind and has perhaps even has crystallized out and his opinions naturally are based on what he has thought and what he also may have experienced. And then to be confronted with a new set of concepts which are completely unfamiliar to him and also quite unnatural

for which he even has to work in order to accumulate or to assimilate them, it may be very difficult for such a person not to be prejudiced. At the same time, it is the only way by which you will receive certain things that are out of the ordinary. And if you can put your prejudices for the time being a little bit on the side and listen to it openly, I would say, maybe it could be useful to you. It is very interesting to try to do certain things as if you had never heard about them and that any misconceptions or preconceptions you might have may not be based at all on the truth.

And how will you find out what is really truthful? Because you cannot accept what I'm saying. That what I believe in and what I think is the truth may certainly at first glance not be what you think the truth ought to be and it could give rise to a great deal of arguments about how I say it and how you think it ought to be said whatever your experience is. But of course I question your experience also and you have a perfect right to question mine. You see we talk about certain things, I call them, unnatural. What is unnatural about the ideas of Gurdjieff? It is not so much that what is said or given, or explained, and particularly in the book of Gurdjieff or in some of the other books like REMARKABLE MEN and the stories about such people he had known, which he called remarkable. But the question for oneself of taking such ideas within you, how will you make them your own and what kind of a meaning will you then attach to it? It's necessary to understand that the ideas of Gurdjieff do not have a meaning for you unless you try to work with them or to make them part of you. Because only then can you count on a possible change of yourself and there is without any doubt the reason for wanting to become interested is simply that that what

one is at the present time, and to whatever extent one knows what one is and perhaps even thinks that that what one is really the truthful statement, that then one is not satisfied with the way one is, or that one hopes that one could become different. And if then that difference is trying to be determined in a certain way what is really a definition for such growth of oneself, if one considers oneself already a little bit grown up, and to some extent because of age and of course of experiences, more or less mature. It is good for young people for whom the world is completely open but already that many of them are spoiled, and you expect certain things because you have your own ideas of how things ought to be, and perhaps even you rebel about conditions as they are. You would want to change them maybe. I don't know about that.

But in any event, we are not so much talking about ordinary life and you must understand that in the very beginning, that we are really not interested in improving society, or that we are not primarily interested in describing the conditions as they are with which you may not agree. Because we're not talking about such conditions, and we're not talking about ordinary life as a whole, and we're not talking about mankind the way they are and whatever it is that you call economics or political or different kinds of philosophies. Because we talk about ourselves, and that is quite a different affair. Many times you don't want to discuss yourself. You try every once in a while in the presence of others to criticize someone else and to some extent maybe you have a right to do it; maybe you're very talented or clever, and maybe you can put things in good words, and maybe you can become quite convincing. But you see it is not for us a question of argument about someone else, and Work on oneself does not mean Work on someone else. It actually means Work, and on oneself,

as one is. So if it is a question of growth for oneself and if the problems which you have in your mind and which may bother you and you cannot solve, or where you are very much interested in certain idealistic forms, or that you feel that your life ought to be devoted to certain purposes, or whatever there is as idealism in your own life, it must for us not have very much to do with the reforming of the conditions in which you wish to live. That ordinary -- in the ordinary sense in which you say, "I want this, and I want that," it is still questionable that you have a right to say it. You -- there is no doubt of course that you have a right to pursue it, but it does not mean that it will give you gain.

To say it a little differently, we really talk more about spiritual development, and heaven instead of the Earth. And at the same time you cannot deny the Earth and the value of the way you are of the Earth, because we happen to live here and we are just ordinary beings who want to find out what to do about our life on Earth. Gurdjieff's ideas can give you an indication of a guide how to live a conduct for your life, something that will be dependent on what could grow up in you, of course assuming that that what ought to grow as yet is not full-grown enough.

And if we talk, for instance, about the conseience of a man, you have to consider that really from different angles. Because with there is the conscience that belongs to ordinary life which we sometimes put into laws and that regulates the conduct of people together and how mankind and humanity and so forth have to continue to live if possibly together, if possibly also or as a logical result, having to fight together, but again you see we are not primarily interested in such conditions. It only could be changed

if you don't agree with the conditions as they are by a change of yourself. And that is where we start with.

Work on oneself means that I consider that what I have as equipment and which I call a personality, first, has to be understood of what it really is. And what are the means by which I can find out? Of course, I can think about myself. I also can have ideas which are closely related to a feeling, sometimes an intuition, sometimes a preconception, or perhaps an self-knowledge which I do not as yet understand but nevertheless comes to me in some form or other, as if it comes from the sky and I cannot really trace how it happens to come in to my mind all of a sudden. It can also be based, of course, on what other people tell me. And sometimes they mean well, and sometimes they don't. Sometimes I am willing to listen to them because I want to be a friend, and sometimes I am prejudiced and I don't want to listen to them at all. Because they don't tell me the truth, how can I find out what I really am?

And then the question comes up, why do I really want to know it? Because if I say that I now know myself, what am I going to do about it? Or what is it that I really want to know about myself? You see you have to understand this now a little differently and here is where we start to deviate from ordinary, let's call them systems, or ordinary ways of being educated. We assume so many times that the way we receive an education reaching first physical maturity at 18 or 20 and then continuing to develop one's brain, and one's feeling and becoming artistic or perhaps even becoming philosopher, or any kind of a scientist or

whatever it may be. This is an aim we have for ourselves as long as we live on this Earth. And perhaps we should not consider further if you would want to continue to want to live further. Because it is a question many times of what kind of a proof is there that if we live now, that after physically death, physically dying, something of ourselves will continue to live?

Maybe you don't want to think about it or you want to assume already that you and know. Or maybe perhaps you are atheistic or agnostic, you don't want to consider that particular aspect of life. But you see we say many times that life is eternal. Does that have any particular meaning? And if you want to think about that, then of course eternity is not so easily defined. One can say always and always, or perhaps endless , that what is without end; but if it is without end, it must have no beginning either. And the whole question of one's life as we spend it after conception and being born, and then being educated and growing up, and having lived then for a certain time of one's life, and then dying. Is that then the end or is it something that leads to something else? Can it be considered that way? How much interest do you have in terms like omnipresence or thinking about infinity or even studying it in mathematics, or seeing what is the representation of a word of a concept? Or what are abstract ideas which are not so easily put into words? And do we wish all the time to put things in a concrete form so that then you might say you can follow it? Or would you like to have everything put into such words that it becomes easily assimilated by your brain, and let it go at that and fill your brain with a great deal of ordinary data which perhaps partly you don't digest at all, and maybe at the same time in accumulating it may be of some value to yourself? But what is it really that we wish to talk about?

What is a man? What does he think he is? What does he feel he is? What does he ~~know~~ to some extent/ even for sure know/ that he is? A human being walking on the Earth and having different capacities and different organs with which he lives, and he lives his life from youth until he dies or gets older; In the beginning, very open, later on, a little bit more closed; in the beginning full of energy, later on, a little bit less; in the beginning having a chance of assimilating a great many things with a great deal of interest and being idealistic, and then gradually as time beats him up, that he becomes/ perhaps even senile and perhaps/ even is very willing to die.

But, you see, we look at the universe a little bit more, not just as Earth. And we must assume for any one who has a reason that life has an existence as an eternity. Now you don't have to agree because the question all the time with Gurdjieff is when you wish to understand what he means, you have to verify it in your own life. If you cannot do that, either you do not know how to apply it or you don't want any verification because of certain obstacles in your brain, I call them prejudices or certain crystallizations, or a lack of openness. But unless you can agree and agree wholeheartedly, it means that the totality of oneself must agree, not just as I said before, one little center, but the totality of oneself which we call one's being, and which is really the personality as he is, and as he develops on Earth, and whatever is allowed to be developed on Earth, and becoming perhaps a very good human being, but what is there besides that if he wants to assume that something/ continues to lives after his physical body will die? One cannot avoid talking about such questions when you/ want to become serious about your life/ And it is not for me to try to tell you that you ought to be. You see, I think it is necessary that you tell yourself and how could you tell yourself when that what you now tell/ to yourself every once in a while is not always

truthful? Or if you tell it and it doesn't -- it isn't ~~right~~ liked by you, that you try to associate a great deal of other kind of thoughts with it, and start to rationalize and rationalize that what you don't like out of the way and only retain what is partly the truth but with which you because can continue to live. I say it's very necessary to be serious;/otherwise life is not worthwhile. Even you need not agree with an assumption, gradually become which I believe can/~~become~~ verified within yourself, that if life is of course eternal/there is ~~a~~ a continuation of life. The question is always ~~that~~ if one dies, does that life continue to exist with me as my name, or do I have a right even to assume that that kind of a life as it which ~~it~~ is ~~lived~~ in the form of is now and/when it is expressed ~~in~~ myself as ~~a~~ I walk on this Earth, can I assume that I have guardianship over that life? Has it been a definite created in me for/~~that~~ purpose, or do I really think that I am entitled to understand that kind of a purpose, or do I have to assume that simply that what is given is given and then is taken away from me? Then if I come to that kind of conclusion, why should I be interested in my life? And why should I even wish to protect it? And although I do know that I do protect it almost unconsciously, and that whenever I am in danger I try to see that I get out of it so that I won't die too soon or that I won't get hurt. There is within each person very definitely a desire to wish to continue to live, and we even give a premium to those people who are healthy and can enough ~~to~~/live a long life. And even then we say ~~that~~ how marvelous for them and because they can have one experience after the other,/maybe they can actually become somebody. But do we mean it really? What is it that we are interested in in ordinary life as we have to live it? Education and schooling and then using it in some kind of a job or having a good name gradually acquired or satisfaction of one's own respect or vanity or any kind of a form of

self-love, any kind of publicity that helps one so that one is admired, or that people take your hat off --/their hats off for you and bow down to the ground and say, "Oh, how wonderful you are," et cetera, et cetera, Whatever it is that you feel it is necessary for your life on Earth. You see we are not really interested in that. That is very strange, isn't it? It is not that we neglect it, but it is not accentuated.

We are interested in the possibility of growth and we don't like to be stopped in our growth. We really hate it that we don't grow further physically than six foot. 'Twould be idiotic to assume that we become twelve feet, or whatever tallness you wish. But you see with human beings it's a little different as compared to a tree. A tree has no brains but we as human beings have something that we call a brain with which we can think. And exactly because we don't grow up further physically, there is an assumption which again is very, very natural even that if one wishes to continue to grow, something else must grow within a man because he stops with his physical body at a certain age, and at a certain height. What else is there that could grow up?

Again we compare it with the three possible centers of a man and say that, after all, there is a feeling. Why doesn't that grow up? Or is it already full-grown? Could I really say that my feeling is sufficiently grown up to call it a real feeling? What do I mean by a real feeling? That what is deep enough, that what reaches me in my attempt to receive from the outside world or any kind of an impression that happens to come towards me through my sense organs, that that what is then built within myself has a certain depth and it naturally becomes deep, as deep as it could go. How far can a feeling go? We can use the word emotion to indicate a deeper feeling.

What is -- what is the concept of an emotion? You see, you have to go back now a little bit to what you are yourself with your life and the love for your own life. I say you protect it; you don't want it to be in danger. But what are different concepts belonging to feelings? In general we call them when it is emotionally tinted, caring. And immediately that caring involves that I am really interested in life of something else. I care for different forms of life as plants and animals and human beings, and I reach sometimes concepts which I cannot really understand but nevertheless I use them because I feel them and I care, I really become interested, and I sometimes say I love them. I love other people. I love really that what is alive and I would go sometimes to any length of helping such life to continue to exist. That is, if I consider my own life of value, if I really consider that my life is worthwhile enough, logically I must assume that it is also worthwhile for someone else. And I start to care in order to help protect the life of someone in order then for that person also to have reached the same kind of understanding I have reached. With other words, I wish to communicate about my life affairs and I wish to tell them when certain things are right for me that they might be also right for someone else.

And because of that, many times we talk, because we want to share. It is that kind of caring I mean. But what is really that we care for? And here again, we make a distinction because many times I care just for the form in which life appears. I think you have to understand now that that distinction is very clear for you. Life is something I don't know much about but I do know the expressions of life. I call them manifestations. I can consider life as a force existing. I can say that life exists in the different cells of my body and some of the cells may be dying off and perhaps after seven years the totality of all cells have been renewed but life constantly assumes that there is place

for the expression of such a life and in general we call it a behavior form of a man or perhaps even activity, and such activity expressed in three different directions of the physical, and emotional, and intellectual. So when I start to care, I care for life of someone else with a wish to help to maintain it for that person. I even go further. I would say that if I honestly care, I would give my life for such a person. That would be logically correct because if I want to share and really I care, I do not wish to care as much for myself. I want to care for someone else really because I mean it. Now I think it is going a little too far to sacrifice one's own life, because if life is actually eternal and if life only takes certain forms on this Earth, and if the assumption is quite logical that other forms of life may exist somewhere else in the universe, then I must also assume that life as a force really has no particular form attached to it when it could and if it could exist by itself without a form.

And here I come, and it is very difficult to continue to think about it, because I am so used to call life that what is the form only, without considering the reason why the form is manifesting? We make that distinction. We simply say that those concepts which can be put into a concrete form, have an abstract background. Now what is there of a man as he is alive and what dies with his physical body is perhaps a possibility for him during his lifetime to understand what is really the force of life within himself. Now if I care for myself, and you might say, if I could love my neighbor as myself, I'm on an equal basis with them, and then the different manifestations more or less start to fall in the background, without denying them, because after all they have a form and I still live on Earth and I'm very much

interested in form because the Earth is a form and nature has forms and I consider some of them beautiful and others terrible. But at the same time, that's the same way with me. My manifestations sometimes may be beautiful. I hate to say it sometimes, but every once in a while when I consider myself and I am looking for a little bit more self-reliance and self-confidence, I start to indicate to myself what was really right or what I call good or when I have done a good deed as if I'm a boy scout, and for me then I will also have a right to say that something else in someone else seems to be good, or perhaps even bad. But you see, I call that the form as expressed because life itself is outside of my command. It is outside of my framework. This also you must understand.

We talk about life as if it is ours, as if it belongs to us. And it is temporarily our own when we live here because definitely we have to assume that we are responsible for the maintenance. But how often do we squander it? How often are we careless about our own life? How often do we think that we can get away with certain things which, of course, do quite a great deal of damage to the form without even wishing it, knowing well enough that the form after a little while could not contain life, or you might say, could not correspond to that what life requires. What does life require me to be? When I say conduct of life, it means that that what I am in my manifestations corresponds to a quality which I call eternal. And you must try to understand what is meant by that kind of eternity. Because it's not only me, and it's not only everybody, it is a totality of -- of force which appears as life to me but which appears in the rest of the universe as a certain current or different kinds of currents, or even in a universal and cosmological sense, adopts every once in a while different kinds of forms which then appear, which we call points of crystallization. In which then, of course, the total galaxy of all

belong

stars and constellations would ~~become~~, and naturally that what is within our
would
own solar system ~~will~~ have to find a place and what we call the Earth, and the
around
planets, and the Sun, ~~on~~ which we seem to turn around and the planets
equally well doing that, our little solar system is not the end. We
enough
know enough about the rest of the cosmos to know/about different kinds of
we
solar systems. We even hope that if we send something into space that ~~it~~
get further than Jupiter and that we then afterwards hope to reach the
And
Sun. /Even then, what? What is this puny little solar system compared
to the total amount of constellations inherent ~~to~~ -- I say inherent ~~to~~, belong-
and
ing to the Milky Ways, or that what we astronomically/~~or~~ astrologically
more or less, of a
try to understand/what is really ~~the~~ purpose of having a universe. Maybe
it has something to do with the terminology of an omnipresence or an
in if being
omniscience, or ~~a~~ omnipotence. What is meant ~~when~~ we/sometimes ~~being~~
a
religiously brought up and using that kind of term in order to indicate
Do we we it
God? ~~You will~~ understand that what ~~you~~ call God really and what is/for
oneself by experience. This is really the question: what is my own and
what is acquired? To what extent can I claim that what I say I have,
that it really is my own? Was it originally my own or was it given to me?
Did I actually work for it; that is, did I in my life acquire characteristics
because they belong to me or because they were given and I then assumed
that I could take them? And if I now wish to part with them, can I ~~now~~
give them away? Have I a right to give away that what is my property when
~~one~~ it really is not my property? What is it that I can claim when I was
born? Really nothing at all. It all comes from my father and mother and
ancestors. I cannot even claim life because that was given to me also.
a nobody still
And I appear as ~~a~~ little bit of a /~~nobody~~ and for nine months I am /in the
dark, you might say, about my own birth. But then finally I see light

and then the unbilical cord is cut,and I exist on my own? Of course not. No. /I still have to be cared for. Sometimes my mother takes care of it and sometimes science takes that particular obligation. But whichever way it is, I have to be cared for by others until I grow up, until I can walk a little bit around, until I have a few words that I can pronounce more or less in my child's language, until I start to grow up and become a little bit more knowledgeable and then standing on my own feet, I consider myself grown up and I earn my living. But what is it really that I have as my own when a man is essentially what he is when he is biologically what his father and mother were and what he assumes to be his own as a sociological development which in general we call an acquired characteristic?

What is the character of a man and what are his traits? And what is there that a man is in actuality when he now so-called performs or has a rule to fulfill on this Earth and again the question is, how deep does that go? The question then is, where does a man live? Does he live on the surface of himself? Is his knowledge skin-deep? Is his interest just a little bit below? Does he actually know what it is to become emotionally involved? And now in the sense of using this emotional question of the acceptance and acknowledgement of that what exists of life in other people to only stop with other people. Do we love our enemies? Do we think we are brothers and sisters? Do we think that we are less in value than someone else? What kind of sacrifices are we willing to make? And of course you know well enough what the answers are. You don't. You're selfish and you want to remain that. Only those that are close to you and from whom maybe you can get certain things , as it were for nothing when you are nice and kind to them

of course you want to be friends and/perhaps then even you want to share. But how often is your love unselfish? What do I mean by that? I said a little while ago that if you wished to sacrifice yourself, to die for a friend, you don't want to do that. It is only a little bit of a word or a concept that would be very, very lovely. Of course, we don't even talk about the Ten Commandments. They are already so forgotten and so silly that no one is able to live up to it. But if we consider our life as we live it day after day and what we have to do, to some extent even pressured, in doing what we are supposed to attend to and building up an education and becoming a so-called man and having a culture or a civilization of this world, are we as man really man? It comes really down to that and a consideration of oneself and what one is without trying to put any particular cover over it. Can we uncover ourselves? What is an acquired characteristic? It is a coating. It is that what has been formed in our lifetime in order to protect ourselves. We don't want to live essentially. We are afraid. Someone might criticize it, not understanding it, and to some extent it is private for oneself. Why don't we want to talk about God? Because it belongs to one's private life and we don't let God not enter into that private life when it becomes public.

All right.. Turn

It's always a good thing, isn't it, when we have to turn over a cassette and we then say relax a little. And perhaps what I'm saying is a little strenuous; but you see that's my habit. I keep on hammering and hammering because I wish really to/penetrate/let it into you and/for that I've asked you to be open and unprejudiced and there are many things that I say quite condensedly because they could give rise to a lot of discussion in many directions. But you see an hour and a half is not very long to talk about

Gurdjieff and the different complications that are inherent in that kind of a system and philosophy. And I would like to cover as much as I can only sometimes by indication.

Where we talk about God, and what is it as a universe, as infinity, as sometimes God, Father, All-loving Creator. Creator of what? Of this Earth? Do we understand anything about cosmology? Do we understand those philosophies that have to do with the creation of worlds, and the reason for mankind to exist on this Earth, and the place of this Earth in relation to all other so-called heavenly bodies, and when we talk about God sitting on a throne in heaven, or describing heaven, or to bring it down to Earth as it were, so that it becomes more understandable to our picayune little bit of a brain, that we then dare to think about the impossibility of ever understanding it and wanting to know how to even associate with it, or perhaps in prayer to hope that one could fuse with it. Such things become, of course, quite serious and it is necessary to see that there is a very, very serious question on the side of Gurdjieff and that it is not just any thing that you ought to be interested in and let it go. Because if that is the case, you are very superficial. And about that I was talking. The superficiality of people in general is enormous. They just don't continue to have things penetrate you. You're satisfied already with the least little bit of an impression and immediately you have a constantly reaction and that reaction prevents any kind of an impression to go any deeper unless that impression is connected with such a force coming from the outside and affecting you and for you say within oneself a shock that all of a sudden you come to yourself and you say, "What is this that has hit me, and what is it that I now must suffer through?" And even that you don't want to,

because suffering, you think, is not meant for people. You want to get away from it. You want to make it easy. You want to just follow the line of least resistance. You want to get out of the way of that what may perhaps hurt you and you don't want to fight. It's a very different kind of a thing because if one wants to Work on oneself, you honestly have to fight it. You have to fight about your -- against your naturalness. You have to introduce an element that is not natural at all simply for the reason that that what you are naturally has stopped growing. That even if you say, "I have a feeling, " how often does that feeling go over into an emotional state like I tried to define it a little bit? Most of the time your feeling remains superficial because It only affects you and what you wish and most likely what your body wishes, not even what is good for you but what it just wants as satisfaction.

The question of your brain, It is also quite idiotic. We live on this Earth and we live by associations. We live by memories. We live by that what we already have heard. We live by classifications. We live constantly by that what we are already so-called knowledgeable about and we don't know how to add two and two together in order to make five. We always will make four because that is the rule and we stay within the rule. We don't want to differ from others. We're a little afraid of criticism and if we have originality, we have a hell of a time making it known and many times originality is not original at all. It just happens to be a little reaction to something that you don't like and without having any control about that what is reacting in you, you send it out into space, as it were, and it flits here and there and becomes a happy-go-lucky nonsense. Where is the real reason for one's wanting to live or to have a feeling and have an emotion? One can say one goes, feels--- goes further deeper into

oneself and becomes essential. How often are you essential in your daily life? Not on a Sunday, when you go to church, not when you become serious about a question you don't want to think about, but in your ordinary attempts of dealing with people, as I say, caring because you cannot care unless there is something more essential in you.

But the question is not again what it is toward other people. What is your own essence? How often do you express it? And if you have it and want to express it, how does it come out? In a selection of words specially suited for a certain purpose? Do you know about the use of words that can produce an effect on someone else? Are you capable of controlling your thoughts in that way? Are you able to control your energies the way they ought to be spent or do you just spend it because you are used to do that when you are young and of course energy was suberabundant? So you haven't learned as yet how to control. Where is energy when it goes into your angry state sometimes quite unnecessary, illogically, even acting? Where is your energy when it constantly happens that you tighten up the muscles of your body? Where is it that you could use probably one tenth the amount of words that says what you want to say? What is it in a person that is constantly affected by cliches not knowing how to talk and say, "You know, you know, as if, and like it this way, and so forth, and so forth," and so forth, and ad infinitum? We start to look at ourselves first: what are we as a human being and the reason is why do I have such interest in myself? The reason and answer is, I need it. I need myself. I have nothing else. I have no control over anyone else. I have no right; I should not have even the power. If I have power, I cannot take the responsibility for someone else unless I am really a mastermind and I'm not. I'm just an ordinary human being

wanting to get along with myself in this world and I need this instrument of my body with the different centers, with the mind the way it is and seeing if it could be developed; with my feeling as it is and to see if it could be deepened; with my body as it is to see if it could relax when it is necessary or to act controlled in certain ways to prevent me from saying things I don't mean and I want to express that what I really want to say in such words that they have an effect. I want, with other words, to become a man on this Earth and I find myself limited and here is this problem when I actually discover that I am limited, how close am I to the truth about myself? What do I want that kind of a truth? If there is a possibility of further growth and if I have to use what I am now, a human being, that growth has to rest on something that is me. I myself as I am has to become the foundation for that what I want to erect as a house, I sometimes call it, or as an addition to what already exists, or sometimes building a new something so that it can be occupied by that what is of a different kind of quality.

And now we must assume that one is serious enough to introduce this element of life totally existing so that then you start to make a certain fact that really all the different words from absoluteness down to infinity and Absolute finite forms, from the Sun down to the Moon and Anulios, for all the different things that belong to you as you are and a wish to grow up to that what you wish to become and hope for. And in doing that, answering to certain purposes of your life which at the present time are problems and you cannot solve by certain application of what is in principle that what you wish to become. The application in accordance with Gurdjieff has to do with objective values. By that we mean, anything that is outside of this Earth because the Earth

as we know it is subjective . It means that if a man is also for himself a little bit of a solar system, macrocosmos and microcosmos, so above so below, that a man actually understands his own state as a personality which should have a Sun and it hasn't but definitely has an Earth which is his body, and that that what is his particular feeling as represented by the planetary is that, that what are emotional states for a man. Then understanding himself in that way, to what extent is this little solar system not full-grown? The reason is simply that that what is supposed to be the Sun happens to be my body and the place my body occupies is at the present time as if it wants to function as a determining factor of my life and assumes that it has kingly qualities. In reality that what is the Earth in relation to the Sun when one talks as an astrological chart about an heliocentric system means that a Sun actually operates and it is that place around which everything rotates. In one's ordinary life we rotate around one's body. /The body has practically everything to say, including the possibility of the maintenance of your feeling and your brain because the body has a tremendous power. When the body wants to starve, you die, and your feeling dies, and your brain dies and that is a weapon in the hands of the body and you cannot get around it because you can talk whatever you like to your body, when yourbody does not want to eat, you die. And then your life has to go somewhere else if that life still wishes to continue to exist.

I'm not talking about philosophies about Karma, about reincarnation. about/recurrence, about that what is naturally a logical assumption of a possibilities of continuation of life, because we don't have any dealings with agnostics. They are stupid fools because they don't know how to distinguish between their brain as their God. They think it is not, and it is, of course. But anyone who is

sufficiently ~~a~~aesthetically involved in living can for himself assume that there are certain questions he will never solve and he hopes to solve maybe later; he hopes for future in some way or other; the questions about spiritual development or about spiritual life, existing or communcation with it -- all of that -- I don't want to discuss.

The question is much more important, now what are we at the present time? And what are you doing about it? If you want to grow, it means that there is a potentiality that can grow out into an actuality. This applies to your feeling, it can grow out into an emotional state. It applies to your brain, it can grow out into a function that is intellectual without associations, without any particular reference to what has happened in the past and to whatever might happen in the future. The brain still has a chance to develop in some way by which it can live in the present and that what is then at the present time taking place can be registered by a brain. But for that, the brain has to change. There is nothing in the present brain that is capable of that kind of a reception.

That we talk about the brain a little bit because we talk about Work on oneself. We want that brain to do some Work and we consider the brain in little departments. Many of such departments have special functions. You know about that, formulatory, and that what is pondering, that what belongs to an emotional state in your brain, that what the is thalamus and hypothalamus, all those, that what is in the back of your brain, your pineal glands, atrophied at the present time, that what is above the temples, at the present time virgin field, not used, all of the brain

underneath that skull, the large brain cells and the smaller ones, all have special functions. Many parts of the brain are not at all developed and they have a potentiality. We talk about that every once in a while when we talk about the creation of little 'I', and trying to give it a place. I don't want to talk about a little 'I' as if being just a little bit of intellectual something. It isn't. The little 'I' is an attitude. It is a way of looking at oneself. It is a way of being able to become aware of oneself as one really is. It is a function that can be defined intellectually. It can also be a function which is quite definitely is emotional in nature when it takes on the responsibility of acknowledging the existence of life within oneself or that what are already essential qualities, so that life itself can be considered an essential essentiality of a person. Or rather, that where life is is for him non dimensional. It is not further to be defined. We call it magnetic center as a center of the unity of oneself which does not change and is permanent, where life is in the beginning and where it has spread out to become a man, a human being on this Earth, and then has stopped growing. The reason for not growing further is a cosmological one. It happens to be on this Earth because belonging to this Earth as mankind, the Earth also has a function to fulfill and each human being belonging to the Earth and being fed by it, helps in fulfilling that function. The Earth in accordance with the term that Gurdjieff uses is unfortunate as a planet, it cosmologically means it is still on its way to becoming a real planet. It is not at all full-grown. It has a chance to become full-grown with the aid of that what is now maintaining it, which is human beings as mankind, as a form of life existing on the Earth which then uses the human beings as a conversion machine, giving then food to the Earth and the Moon itself, the Moon being in our ordinary solar system that what is reflected from

the Sun, the Moon being in our own little solar system ~~the~~/manifestations of the reflections of that what we are and usually are what the body is. The changing over for a man to become conscious and conscientious is identical although on a different scale. It is identical in principle to the process that poor Mother Earth will have to go through in order to become a planet which it wishes to become and ~~shall~~ in time, in cosmological time, ~~will~~ become.

But mankind has a task. It is twofold: to help to maintain the Earth and we do that. We do that with our cultures and civilizations. After many, many years as existing civilizations dying out, the thread of life of mankind continues in a new civilization. and At the present time we are living in one of them and perhaps it will also end. But the continuation is necessary for life to give to the Earth the possibility of growth. This is the one aim.

The other aim is that man, not conscious of having to fulfill that function, is at the same time able, if he knows, to fulfill another function, but this time consciously. We call that Work on oneself. It means that for a man wanting ~~one thing~~ to Work and understand the prescription of Work can then build within himself potentialities which growing out become for him an actuality. In very simple terms, we want to have a feeling grow out to become a body similar to the physical body but, of course, of a different kind of density. And we wish the potentiality of what we call an intellectual body, and sometimes it is called soul, to grow out to become a soul, again for a definite purpose. That is, if a man can develop that kind of a soul as a means of becoming then for him the thing replacing the body that then in the formation of the soul it might be possible to continue one's life.

That is the three-foldness of man in accordance with the Law of Three, the three -- the three unity which when it is three can become one. This is mathematically ~~removed~~ a rule, three dimensions of space become a solid. And that's it and no more. The movement of a solid indicates a dimension in time. Time also has three dimensions and that is it. There is a solidity of time. When that has been reached it cannot go further. It can -- it can be reduced to ~~the~~ a point the same way as a solid can be reduced to a point. The indications of the Law of Octaves is simply that there is a chance that in understanding the 'Do' and a higher Do -- an octave higher , that an octave can be shrunk, can be shrivelled up, as it were, can be condensed so that the two 'Dos' govern each other and in between, as it were, the totality of the octave still remains in existence. Or to say it in another way, that in each note, Do, Re, Mi, Fa, Sol, La, Si, there is a chance that each note represents a whole octave of vibration of a second order. All this, of course, you might say, is a little theory and some philosophy. But what would be the sense if you could not verify it?

Where is the Law of Seven within you? Where is the Law of Three that you can verify it in your ordinary life, your manifestations as you live it, in your thoughts and in your feelings? What is wrong with the assumption that that what is at the present time ~~is~~ in existence as a personality that it should grow out and should become something different, more worthy, again I say, in the eyes of the Lord? But ~~What~~ for oneself is that what is the combination of the achievements of that what is now responsibility and in the end discharging it as a responsibility of having reached the total fullness of three bodies which then in a self-conscious and conscientious state could become one for a further entry into a cosmic consciousness? But you see I don't want to go into detail about that. You must read much more. You must think much much more. You must consider these questions and what they really mean. You must see what there

is as an application of yourself. You must see what you have to do in order to understand, if you can, by means of concepts and what is meant by absoluteness and, to bring it a little bit further down to Earth almost but outside of it, what is meant by objectivity, and non-subjectivity, in which the two functions are fulfilled; the task of man on Earth being subjective, the task for man to become objective as a means for his further growth. In general one says that what man has to do is to attend to his business on the Earth at the same time having an aim to become free from it. In exactly the same way as in principle, he becomes free from this Earth when he dies physically, but that during the process of his lifetime he has a chance to build something for the continuation of his life so that it has, you might say, something to live in, of a different quality, logically different, of a different kind of density, and a different kind of lightness, but that after all would mean progress. Because if we are interested in freedom from everything that exists now in the first place in the laws which govern the Earth, the natural result would be that any kind of a level higher, that is, away from the Earth towards the Sun Absolute, would have less and less laws and more and more freedom so that totally the center of the universe, if it could be accepted as such, that is idiotic even to think about it; because the center of the universe, how can you reconcile that with the concept of Omnipresence? But there are many things like that that are quite paradoxical and your poor little brain will not understand it until it starts to function, you might say, in a paradoxical way, not logically as we know it and what we call naturally, or what we even call exact science. It is still quite far removed from cosmological science.

I am talking about the possibility of a man developing, that he has to

understand the aim first, that is, objectivity, freedom, freedom from his subjectivity. That he must understand first what he is, He has to find out what he works with. The body of a man is a laboratory. The man who wishes to grow up becomes a chemist. Somewhere in his being there is something that is interested -- is interested in his growth. He creates sometimes a little bit of an entity like that in order to have guidance from it. I say it is an attitude which has to do with an observing, with a being aware of that what one is, the acceptance, I've said, of the present. The acceptance of being free means that I am non-identified, that I'm impartial to that what I am. And I say now I am in my form and that what is recognized as life expressed in that form. For that reason, one simply uses the concept of a little 'I' growing out into a full-grownness, then becoming a guide for oneself as if that what is the little 'I' is endowed with qualities belonging to a higher form of nature, sometimes God-like, as if one wishes that this little 'I' could become a personal messenger from above, of which messengers there have been many sent to the Earth for the Earth as a whole to tell us, and different religions are based on it, not only Christ, Buddha. We know Tibet. We know various ~~Inda (?)~~ INDI ~~Zend-Avesta~~ (?) Avesta. We know different things that have appeared [redacted] in Egypt. We know that certain things historically perhaps can even be proven. But the question is I want for myself, and I say then sometimes, "So help me God, " a little personal messenger from me, for me, to tell me what to do to give me judgment. That has to have a quality of objectivity because if it isn't that, it is associated with all kind of subjectivity of myself, and my brain and my feelings. I want to be free from that and for that the little 'I' ought to exist. I make it. I create it. This is the second aim of a man.

The first aim is to live on Earth, to do as well as we can and to procreate. For that he has energy. It is given to him. He can continue his life through his children. That is good and it is a logical way of paying Mother Nature. The second is, and it has to be simultaneous, because I'm not going away from this Earth. I don't want to lock myself up in a cloister. I'm not a person who wants to live in an ivory tower. I want in the midst of activity to find that what is beyond all action. That is an aim and for that I create in reality. This is my, you might call it, objective art. I create something that is able, will be able, and is now enabled to help me. I need for that that kind of help to endow it with such properties. For that, of course, I become religious. I cannot help that. I cannot live with ethics, or a little bit of that what is lovely not me. I have to have some thing that is a conscience. I have to have a relationship. I have to have a private life in which I can be honest with myself because in my relation with other people, I cannot be and I'm not, even if I am married, but for myself when I don't have to give any account to anyone else. I don't have to criticize myself and I don't have to have any fear, when I live within my own heart, within my essential quality, hoping, I say, to become even purer and purer about that in the form of an essential essentiality, that what I have called Magnetic Center. When I wish to come in touch with that I go as deep as I possibly can. And that is helped by that what I've created for me to be of help of that kind as if given from above to represent a quality which is not subjective anymore. Whichever way you wish to call that, a planetary level of the Sun or God, or a demi-god or a semi-god or that what is higher as a form of nature, all such things are words.

But what I wish is an experience. And for me the experience when I know

I'm in front of it and I stand there breathless and in awe and I admire and I don't know how to put my words really together and I sigh and I know that something has taken place in me, then I know I'm alive and at the same time I know that I have the proper attitude towards it, because that for me is the prayer that the totality of my personality, the connection of all three centers into one, and wishing that oneness to be supreme. I want a being. I don't want little divisions in myself. I want a brain. I don't want several departments taking care of things and sometimes confronting each other and hating each other, not going along with each other. I want more than that. I want unity between my brain and my heart. I want to find out if solar plexus can become a heart question for me. I want to know if my feeling can change into an emotion. My emotions will be in my heart. It will grow gradually through the (column ?) through the -- through the spinal column, but I use my heart simply as a beginning, because it is already different when I say that what is needed for a Kesdjanian body needs ~~come not unjoined(?)~~ Handlebar in order to send the food around and feed it for further growth.

But you see what I mean by Kesdjian? What I mean by soul? You don't really know very much about it. And why should I tell you too much? It is already sufficiently overwhelming to know that one has to Work and that really nothing is going to be given to you on a golden platter or a silver one. Mother Nature is not going to give it. And God can give it but you don't know where God is and you don't even know how to address Him, because you remain selfish; because your desires are not for God. They are not for a life as a whole. They are always for yourself, your vanity, your so-called self-respect. I call it self-love, your egoism. That has to be changed, that kind of a form

of life that we are used to of eating the cheese off someone else's sandwich, that does not go when it comes to a question of becoming free from this world. That does not happen to be when one wants to care for other people and at the same time having your feet on the ground to see what is needed, what is really needed, for Work on this Earth. And to utilize the extra energy that may be saved, or salvaged, for a different kind of a purpose for building something for oneself more worthwhile. I mean by that, more permanent, more continuing to exist, less subject to destruction. This world destroys itself. This body dies. Civilizations disappear. Life continues. If one understands that concept of God of existing, maybe universally, intellectually guiding, having, you might say, a chance to see a little bit about the organization of the cosmos, intelligently conducted, whichever way again you want to say it for yourself, that, after all, could be like an aim for oneself to know what to do at any one time when necessary, and to do it in such a way that that what is being done is right for the further growth.

We talk about evolution. We talk about growing away from the Earth or from one's body. We talk about the development of that what is now potential. For that we wish to Work; for that we want to understand objectivity and the creation of the little 'I' when it functions and observes then that what I am; the acceptance of that what I am as manifesting. Of course, I start with my body. That, after all, is the easiest. It is still difficult. I cannot be impartial to my feelings. I cannot expect the little 'I' to function already in the beginning, looking at something that's completely partial. I cannot expect this little 'I' to become, as it were, simultaneous; that is, free from past and future , when I want it to live in the present,

and then say it should be free from associations. You see, it would be so difficult for the little 'I' to be non-associative when it is so small when it starts to grow, when there is just one or two little cells starting out as a concept, maybe not always even in actuality existing. But again that's philosophy. I assume it is there and I live in accordance with it. And I wish this little 'I' to give me information about myself as I live, as I behave, as I am doing this or that in daily life in conditions which remain simple and not complicated, and to observe. This is the process. I call it observation, which means impartiality included; which means simultaneity, that is living at the moment, recording that what takes place at the moment it takes place. Then that becomes for me information at a conscious moment, giving me then data of an absolute character, and a continuation of that extension of -- of an awareness, creates a state of awakening in the -- on the part of the little 'I', continuing to exist in awareness that 'I' is awake. This what I am as a human body remains asleep. It is unconscious. Of course, the ultimate aim is ~~to converge in it~~ the converging of myself, into becoming an individual which means that I am conscious and conscientious and have a will. I just have a little brain and I have a little feeling and a little wish. And it is that growth that we consider when we talk about evolution and the wish to become what we are not now, but step by step and patiently applying these concepts to the best of one's knowledge in conditions which are conducive enough so that I then can expect a little result of a knowledge of truth; again I say, ~~the~~ a truth for freedom, ~~the~~ a truth for a wish to become a real man. In that way we want to talk; we want to study; we want to find out what are the results of this kind of application of Work, so that if you can say that, and the group that is here now, I hope it continues

with that. Then to tell. Perhaps the whole is not clear as yet, but we will help and maybe it can be clarified.

I think we ought to end now. It is already stopped? Not yet. But it is the end, one hour and a half, concentrated maybe, maybe thoughtful, I hope. Maybe it [redacted] useful. I hope you read. I hope you really take your life in earnest and try to make something of it. Again, I say, "by the grace of God."

So good night. Maybe I [redacted]ll see you again some other time.

End of tape

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